Whether he be in the cloister or in the world, man must enter the cell of self-knowledge, *la cella del cognoscimento di not,* and abide therein. At its door he must set the watch-dog, conscience, to rouse the understanding with its voice: the dog whose food and drink are blood and fire.[1] Within that cell, he will know God and man ; he will understand God's love, possess His truth, and freely let himself be guided by His will. The cell of self-knowledge is the stable in which the traveller through time to eternity must be born again. "Thou dost see this sweet and loving Word born in a stable, while Mary was journeying; to show to you, who are travellers, that you must ever be born again in the stable of knowledge of yourselves, where you will find Me born by grace within your souls."[2]

In addition to the book and the letters, a certain number of prayers, twenty-six in all, have been preserved, which Catherine uttered on various occasions. One, the shortest, is said to be the first thing that she wrote with her own hand :—

" O holy Spirit, come into my heart; by Thy power draw it to Thee, its God, and grant me love with fear. Guard me, Christ, from every evil thought; warm me and reinflame me with Thy most sweet love, so that every pain may seem light to me. My holy Father and my sweet Master, help me now in all my ministry. Christ Love, Christ Love, Amen." [3]

The others are mystical outpourings, which were taken down at the time by the Saint's disciples, and repeat in similar or slightly varied forms the aspirations that breathe from her other writings. We have the same "sweet enragement of celestial love," the same impassioned contemplation of the sovereign mysteries of the faith, the same devotion to the Blessed Virgin, the same

the city to observe the interdict. Catherine had previously used the same words to Cardinal Pierre d'Estamg, Letter 11 (24).

[1] Cf. Letters 2 (50) and 114 (267).

[z] *Dialogo,* cap. 151. Cf. Botticelli's allegorical picture of the Nativity in the National Gallery,

[8] *Orat.* IV. A slightly different version of this prayer, in Latin, is given by Fra Tommaso Cafiarini in the *Processus,* col. 1279, and in the *Supplemcntum,* MS. «/., f. 9.